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JANUARY 1976

ALL INDIA MAGAZINE



SRI AUROBINDO SOCIETY
PONDICHERRY

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But thought nor word can seize eternal Truth

Sri Aurobindo

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कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

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AIM All India Magazine
VOL. V NO. 6 JANUARY 1976

—Matter shall reveal the Spirit's face.

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All the articles in this issue, except the Information Letter, are extracts from the writings and talks of Sri Aurobindo and the Mother. Titles are given by the editor, except to the Poem *Invitation*, which Sri Aurobindo wrote in Alipore jail (1908-09) on the margins of an old letter, in response to co-accused Shri Nolini Kanta Gupta's desire to read some English poems.

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पुस्तकालय विभाग

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या..... आगत संख्या.....

पुस्तक वितरण की तिथि नीचे

अंकित है। इस तिथि अंकित १५ वें दिन तक

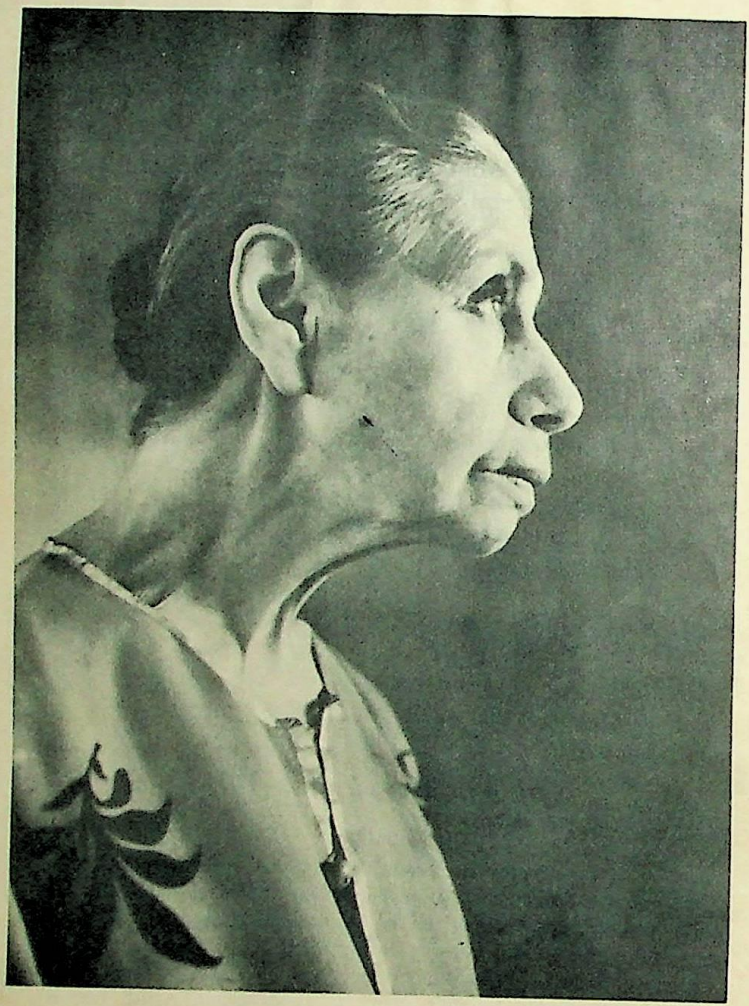
यह पुस्तक पुस्तकालय में वापिस आ जानी

चाहिए। अन्यथा १० पैसे के हिसाब से विलम्ब

शुल्क देय होगा।

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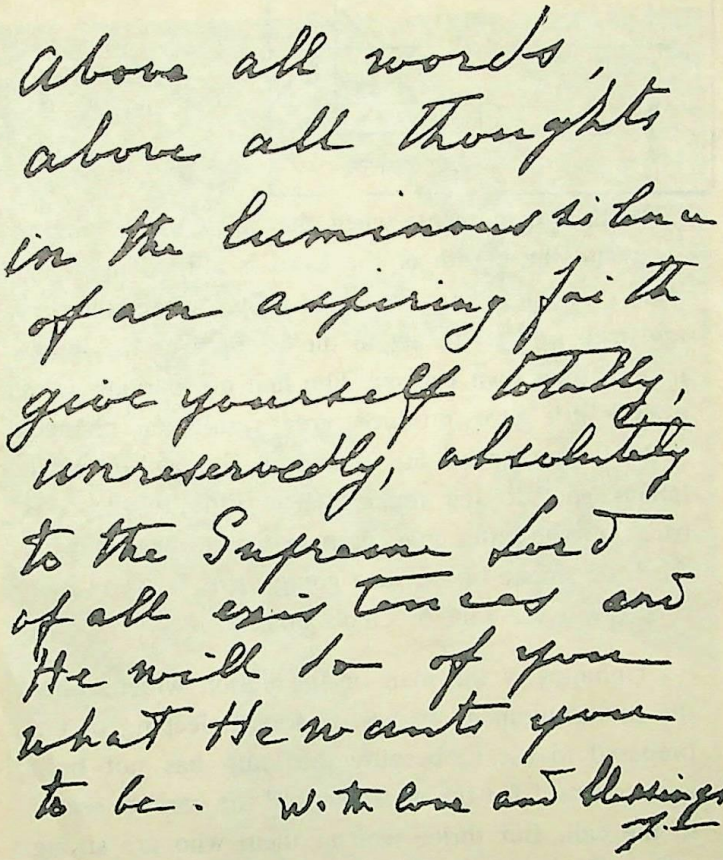
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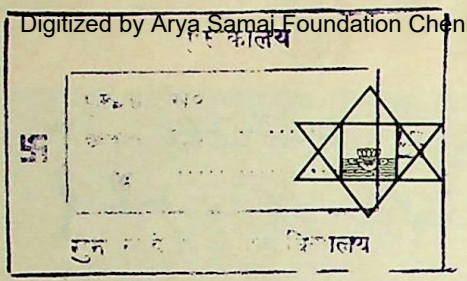
Above all words, above all thoughts in the luminous silence of an aspiring faith give yourself totally, unreservedly, absolutely to the Supreme Lord of all existences and He will do of you what He wants you to be.

With love and blessings

The Mother

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THERE are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty.

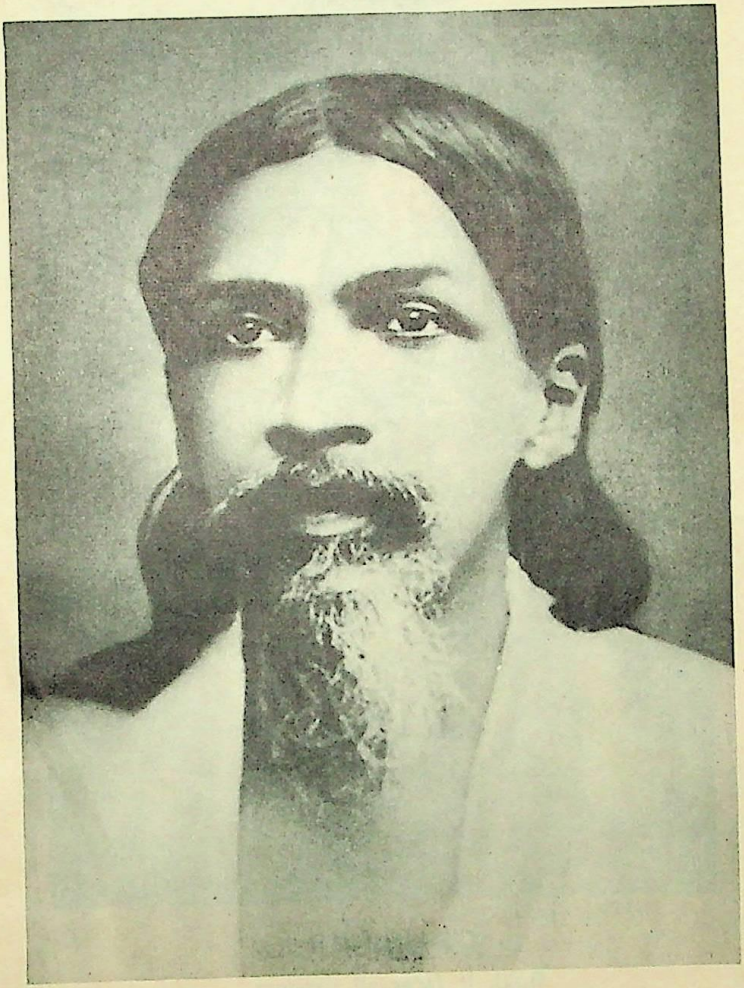
Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction....

SRI AUROBINDO

(*The Hour of God*, Cent. Ed. Vol. 17, p. 1)

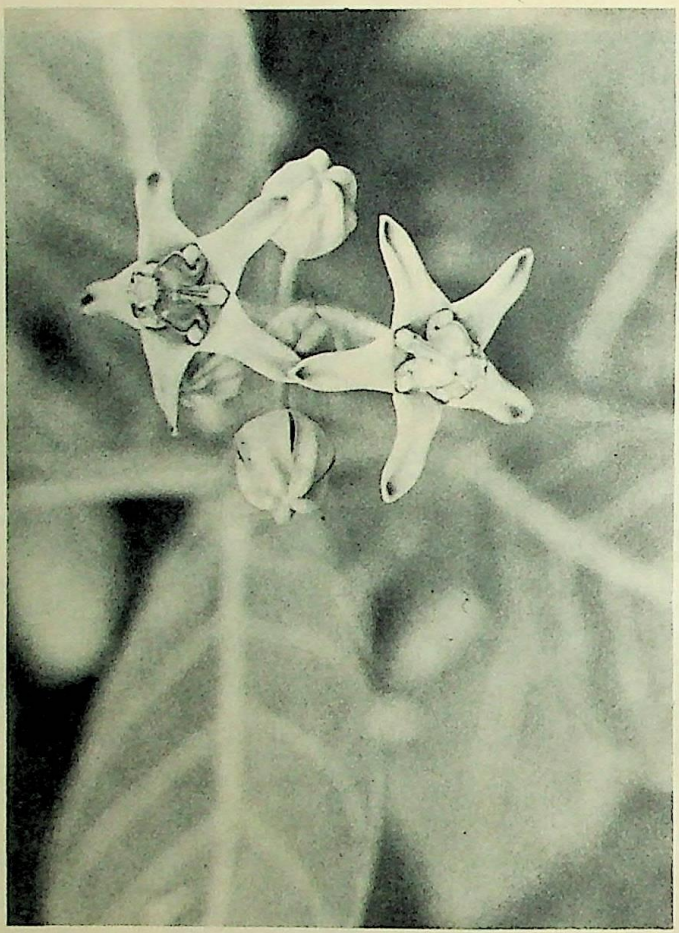
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COURAGE

Bold, it faces all dangers.

Botanical name: Calotropis procera *Common name*: Mudar

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Invitation

With wind and the weather beating round me
Up to the hill and the moorland I go.
Who will come with me ? Who will climb with me ?
Wade through the brook and tramp through the snow ?

Not in the petty circle of cities
Cramped by your doors and your walls I dwell;
Over me God is blue in the welkin,
Against me the wind and the storm rebel.

I sport with solitude here in my regions,
Of misadventure have made me a friend.
Who would live largely ? Who would live freely ?
Here to the wind-swept uplands ascend.

I am the lord of tempest and mountain,
I am the Spirit of freedom and pride.
Stark must he be and a kinsman to danger
Who shares my kingdom and walks at my side.

SRI AUROBINDO

(*Collected Poems*, Cent. Ed. Vol. 5, p. 39)

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LIFE HAS

There is an ascending evolution in nature which goes from the stone to the plant, from the plant to the animal, from the animal to man. Because man is, for the moment, the last rung at the summit of the ascending evolution, he considers himself as the final stage in this ascension and believes there can be nothing on earth superior to him. In that he is mistaken. In his physical nature he is yet almost wholly an animal, a thinking and speaking animal, but still an animal in his material habits and instincts. Undoubtedly, nature cannot be satisfied with such an imperfect result; she endeavours to bring out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mental and its slavery to ignorance.

Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a

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A PURPOSE

transitional being living in a mental consciousness, but with the possibility of acquiring a new consciousness, the Truth-consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness which he called the supramental, and to help those gathered around him to realise it. ... ...

Now, all depends on your will and your sincerity. If you have the will no more to belong to ordinary humanity, no more to be merely evolved animals; if your will is to become men of the new race realising Sri Aurobindo's supramental ideal, living a new and higher life upon a new earth, you will find here all the necessary help to achieve your purpose....

24. 7. 1951 THE MOTHER

(*The Ideal Child*, 1971 Ed., pp. 11-14)

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Transformation of Lower Nature

[1]Physically, we depend upon food to live — unfortunately. For with food, we daily and constantly take in a formidable amount of inconscience, of *tamas*, heaviness, stupidity. One can't do otherwise — unless constantly, without a break, we remain completely aware and, as soon as an element is introduced into our body, we immediately work upon it to extract from it only the light and reject all that may darken our consciousness. This is the origin and rational explanation of the religious practice of consecrating one's food to God before taking it. When eating one aspires that this food may not be taken for the little human ego but as an offering to the divine consciousness within oneself. In all yogas, all religions, this is encouraged. This is the origin of that practice, of contacting the consciousness behind, precisely to diminish as much as possible the absorption of an inconscience which increases daily, constantly, without one's being aware of it.

Vitally, it is the same thing. You live vitally in the vital world with all the currents of vital force entering, going out, joining and opposing each other, quarrelling and intermingling in your consciousness, and even if you have made a personal effort to purify your vital consciousness, to master in it the desire-being and the

[1] The earlier portion of this talk was published in our last issue under the title *Clinging to Lower Nature*.

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little human ego, you are constantly under a sort of obligation to absorb all the contrary vibrations which come from those with whom you live. One can't shut oneself up in an ivory tower, it is yet more difficult vitally than physically, and one takes in all sorts of things; and unless one is constantly wide awake, constantly on one's guard, and has quite an efficient control over all that enters, so as not to admit in one's consciousness unwanted elements, one catches the constant contagion of all desires, all the lower movements, all the small obscure reactions, all the unwanted vibrations which come to us from those around us.

Mentally, it is still worse. The human mind is a public place open on all sides, and in this public place, things come, go, cross from all directions; and some settle there and these are not always the best. And there, to obtain control over that multitude is the most difficult of all controls. Try to control the thought coming into your mind, you will see. Simply, you will see to what a degree you have to be watchful, like a sentinel, with the eyes of the mind wide open, and then keep an extremely clear vision of the ideas which conform to your aspirations and those which do not. And you must police at every minute that public place where roads from all sides meet, so that all passers-by do not rush in. It is a big job. Then, don't forget that even if you make sincere efforts, it is not in a day, not in a month, not in a year that you will reach the end of all these difficulties. When one begins, one must begin with an unshakable patience. One must say, "Even

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if it takes fifty years, even if it takes a hundred years, even if it takes several lives, what I want to accomplish, I shall accomplish".

Once you have decided upon this, once you are quite conscious that things are like that and that the goal is worth the trouble of a constant and sustained effort, you may begin. Otherwise, after a time you will fall flat; you will get discouraged, you will tell yourself, "Oh ! it is very difficult — I do it and then it is undone, I do it again and it is once again undone, and then I do it again and it is perpetually undone.... Then what ? When will I get there ?" One must have plenty of patience. The work may be undone a hundred times, you will do it again a hundred and one times; it may be undone a thousand times, you will re-do it a thousand and one times, until finally it is no longer undone. And finally it is no longer undone.

Only, you see, if one were made all of a piece, it would be very easy, but one is made of many pieces. Then, there is one piece which is ahead, which has worked hard, is very conscious, altogether awake, and when it is there, all goes well, one does not allow anything to enter, one is on one's guard, and then... one goes to sleep and the next day when one gets up it is another part which is there and one tells oneself, "But where then is all the work I had done ?..." And one must begin all over again. Begin all over again until all the parts, one after another, enter the field of consciousness and each one can be changed. And when

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you reach the end of your tether, there is a change, you have made progress — afterwards, you must make another, but still that one is made. But it is completely made only when all the pieces of the being are brought like that, one after another, to the front, and upon all without exception you have impressed the consciousness, the light, the will and the goal, in such a way that everything changes.

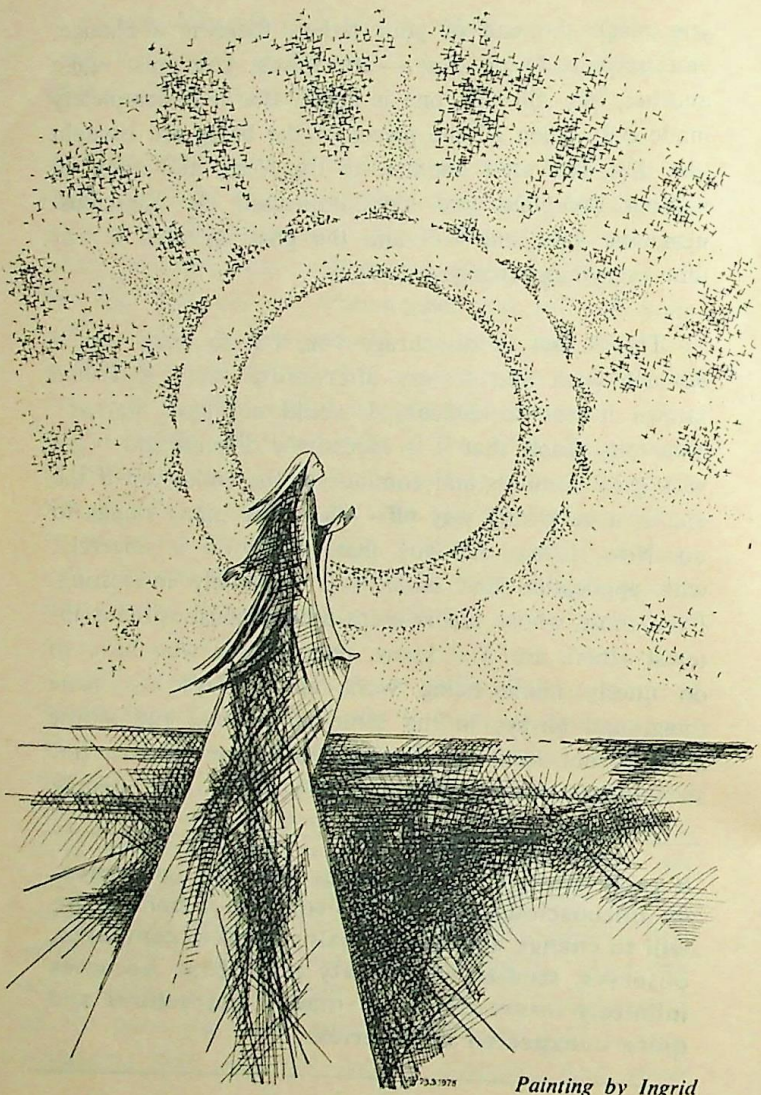
This is not to discourage you, but to warn you. I do not want you to say afterwards, "Oh ! if I had known it was so difficult, I would not have started". You must know that it is excessively difficult and begin with great firmness and continue to the end, even if the end is a very long way off — there are many things to do. Now, I may tell you that if you do it sincerely, with application and care, it is extremely interesting. Even those whose life is quite monotonous, without interest (there are, you know, poor people who have to do utterly uninteresting work and always the same thing, and always in the same conditions, and whose mind is not sufficiently awakened to be able to find an interest in anything whatever) even those people,

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If each element which comes with its ignorance, its unconsciousness, its egoism, is put before the will to change and one remains awake, compares, observes, studies and slowly acts, that becomes infinitely interesting, one makes marvellous and quite unexpected discoveries.

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Painting by Ingrid

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if they begin to do this little work upon themselves, of control, of elimination, that is to say, if each element which comes with its ignorance, its unconsciousness, its egoism, is put before the will to change and one remains awake, compares, observes, studies and slowly acts, that becomes infinitely interesting, one makes marvellous and quite unexpected discoveries. One finds in oneself lots of small hidden folds, little things one had not seen at the beginning; one undertakes a sort of inner chase, goes hunting into small dark corners and tells oneself: "What, I was like that! this was there in me, I am harbouring this little thing!" — sometimes so sordid, so mean, so nasty. And once it has been discovered, how wonderful! one puts the light upon it and it disappears! and you no longer have those reactions which made you so sad before, when you used to say, "Oh! I shall never get there". For instance, you take a very simple resolution (apparently very simple): "I shall never tell a lie again". And suddenly, without your knowing why or how, the lie springs up all by itself and you notice it after you have uttered it: "But this is not correct, — what I have just said; it was something else I meant to say". So you search, search.... "How did it happen? How did I think like that and speak like that? Who spoke in me, who pushed me?..." You may give yourself quite a satisfactory explanation and say, "It came from outside" or "It was a moment of unconsciousness", and not think any longer about it. And the next time, it begins again. Instead of that, you search: "What can be the motive of one who tells lies?..." and you push — you push

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and all of a sudden you discover in a little corner something which wants to justify itself, thrust itself forward or assert its own way of seeing (no matter what, there are a number of reasons), show itself a little different from what it is so that people may have a good opinion of you and think you someone very remarkable.... It was that which spoke in you — not your active consciousness, but what was there and pushed the consciousness from behind. When you were not quite on your guard, it made use of your mouth, your tongue, and then there you were ! the lie came out. I am giving you this example — there are a million others. And it is extremely interesting. And to the extent one discovers this within oneself and says sincerely, "It must change", one finds that one acquires a sort of inner clear-sightedness, one gradually becomes aware of what goes on in others, and instead of flying into a temper when they are not quite what one would like them to be, one begins to understand how things happen, how it is that one is "like this", how reactions are produced.... Then, with the indulgence of knowledge, one smiles. One no longer judges severely, one offers the difficulty in oneself or in others, whatever may be its centre of manifestation, to the divine Consciousness, asking for its transformation.

THE MOTHER

(*Questions and Answers*, 1950-51, pp. 295-98)

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Practical Problems

On Detective Stories

To a question on reading detective stories, the Mother replied:

I want you to look attentively into yourself and try to explain to me what exactly it is that you enjoy in detective stories.

I read them as a relaxation. In detective stories (specially Perry Mason), there is always a court-room scene in which the lawyer Perry Mason is certain to lose his case, his client is accused of murder, all the proofs are against him, but the master stroke of the lawyer Perry Mason changes the situation. Right through the story there are mysteries and the trial is like the mental gymnastics of a master gymnast. But each time, when I have finished the book, I feel that I have gained nothing, learnt nothing new, that it was a waste of time.

It is not *absolutely* useless. You have doubtless a great deal of *tamas* in your mind and the mental acrobatics of the author shake up this Tamas a little and awaken the mind. But this cannot last long and soon you must turn to higher things.

16. 10. 1961

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On Sleep

I have noticed one thing: when I sit down a few minutes and make an effort of concentration before sleeping, the next day I wake up quite early and quite fresh. I concentrate on the tiny luminous point of an incense-stick. But how is it that I wake up early because of that? There is no relation between these two things!

On the contrary there is a very concrete relation. When you concentrate before sleeping, you remain in your sleep in contact with the Divine force, but when you fall heavily into sleep without preliminary concentration, you plunge into the inconscient and the sleep is more fatiguing than restful, and it is difficult to come out of this sluggishness.

8. 10. 1961

On Self-centredness

You told us: "Everybody takes life very lightly, one amuses oneself at each moment, one is so self-centred." It is true that we were taking life very lightly, and it has become so natural that we believe this to be the correct attitude. And we are self-centred. How can we get out of this trap? In any case, the dose this morning was truly very happy. I feel very happy.

The first point is: not to place oneself in thought, in

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feeling and in action, *at the centre of the universe*, so that it exists only in terms of oneself — one is a part of the universe. One can unite oneself with it, but the Supreme Lord alone is its centre because He surpasses and contains it.

19. 9. 1961

On Felicity

Today... I was in a passive state. I want on the contrary, to feel an intense joy, a moment of ecstasy. How can I obtain it?

Come with the aspiration to give yourself, to offer all your being, without reserve, to the Divine Grace, and you will feel the felicity to which you aspire.

6. 8. 1961

On Past Mistakes

I have certain things to confess to You, but cannot decide to do it. What shall I do? Confess or let past things be effaced by forgetting the past?

If you can really allow them to be effaced and cease to exist, even in your memory, it is better.

3. 9. 1961

THE MOTHER

(*Bulletin*, April 1973)

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Yoga in Everyday Life

"We are always surrounded by the things of which we think."

(*Words of the Mother*)

This is very important.

If you think of nasty things, you will be surrounded by nasty things....

You understand quite well what this means? (*Turning to a child*) Every time you think of something, it is as though you had a magnet in your hand and were attracting that thing towards yourself — you understand. Now, there are people who have a very, very bad habit of always thinking about all possible catastrophes, and are in a sort of constant apprehension about some calamity befalling them the next moment. I know many like that, there are some here. And so, those people have as though a magnet in their hands to attract calamities, not only upon themselves but upon others also. That lays a big responsibility upon them. And if one can't stop all the time from thinking about something — some have a head that runs on and they haven't found a way of stopping it — well, why not make it run on the right lines instead of letting it run on the others! Once your head begins to run, let it run on all the good things that can happen. If it is obliged to turn round and round, well, turn then to the good side!

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That is, if somebody is ill, instead of saying: "What is going to happen, perhaps this is going to be serious, and if it is that disease... and a calamity comes so quickly", instead of all that, if one thinks: "Oh ! that is nothing, illnesses are outer illusions translating some deeper vibrations which are not seen, that is why one doesn't speak about them, but that's how it is. And these deeper vibrations may come and set in order what has been disturbed. And this imbalance, this illness or bad thing that has come, well, it will be absorbed by the Grace and will disappear, no trace of it will remain, except that of things agreeable and pleasant." One may continue to think in this way uninterruptedly.... People always need to make their mind run, run, run, but then make it run on the right lines, you will see that it has an effect. For instance, let it go like this: that I shall learn better and better, shall know better and better, become healthier and healthier, and all difficulties will vanish, and wicked people will become sweet and good, and ill people will be cured, and houses which should be built will be built, and those things which should disappear will disappear, but giving place to better things, and the world will move in a constant progress, and at the end of that progress there will be a total harmony, and so on, and continue thus.... You can go on endlessly. But then you will have around you and around your head all kinds of pretty things.

THE MOTHER

(*Bulletin*, Nov. 1972, pp. 55, 61-63)

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On Education

A Quality which must be Cultivated from Childhood

...There is another quality which must be cultivated in a child from a very young age: that is the feeling of uneasiness, of a moral disbalance which it feels when it has done certain things, not because it has been told not to do them, not because it fears punishment, but spontaneously. For example, a child who hurts its comrade through mischief, if it is in its normal, natural state, will experience uneasiness, a grief deep in its being, because what it has done is contrary to its inner truth.

For in spite of all teachings, in spite of all that thought can think, there is something in the depths which has a feeling of a perfection, a greatness, a truth, and is painfully contradicted by all the movements opposing this truth. If a child has not been spoilt by its milieu, by deplorable examples around it, that is, if it is in the normal state, spontaneously, without its being told anything, it will feel an uneasiness when it has done something against the truth of its being. And it is exactly upon this that later its effort for progress must be founded.

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For, if you want to find one teaching, one doctrine upon which to base your progress, you will never find anything — or, to be more exact, you will find something else, for in accordance with the climate, the age, the civilisation, the teaching given is quite conflicting. When one person says, "This is good," another will say, "No, this is bad," and with the same logic, the same persuasive force. Consequently, it is not upon this that one can build. Religion has always tried to establish a dogma, and it will tell you that if you conform to the dogma you are in the truth and if you don't you are in the falsehood. But all this has never led to anything and has only created confusion.

There is only one true guide, that is the inner guide, who does not pass through the mental consciousness.

Naturally, if a child gets a disastrous education, it will try ever harder to extinguish within itself this little true thing, and sometimes it succeeds so well that it loses all contact with it, and also the power of distinguishing between good and evil. That is why I insist upon this, and I say that from their infancy children must be taught that there is an inner reality — within themselves, within the earth, within the universe — and that they, the earth and the universe exist only as a function of this truth, and that if it did not exist the child would not last, even the short time that it does,

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and that everything would dissolve even as it comes into being. And because this is the real basis of the universe, naturally it is this which will triumph; and all that opposes this cannot endure as long as this does, because it is That, the eternal thing which is at the base of the universe.

It is not a question, of course, of giving a child philosophical explanations, but he could very well be given the feeling of this kind of inner comfort, of satisfaction, and sometimes, of an intense joy when he obeys this little very silent thing within him which will prevent him from doing what is contrary to it. It is on an experience of this kind that teaching may be based. The child must be given the impression that nothing can endure if he does not have within himself this true satisfaction which alone is permanent.

THE MOTHER

(*Questions and Answers*, 1950-51, pp. 22-23)

There is only one true guide, that is the inner guide, who does not pass through the mental consciousness.

The Mother

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On Rebirth

You say that the psychic being is the same thing as the divine spark... — A disciple

No, I never said that — it would be foolish ! The psychic being is organised around the divine spark. The divine spark is one, universal, the same everywhere and in everything, one and infinite, of the same kind in all. You cannot say that it is a being — it is "the being", if you like, but not *a* being. Naturally, if you go back to the origin, you may say that there is only one soul, for the origin of all souls is the same, as the origin of the whole universe is the same, as the origin of the entire creation is the same. But the psychic being is an individual, personal being with its own experience, its own development, its own growth, its own organisation; only, this organisation is the product of the action of a central divine spark.

But the day an external being (physical, mental, vital) enters into direct and constant contact with the psychic being, one may say in the same way that the physical being of this person is organised by the central divine consciousness. The moment you put yourself in contact with it, submit yourself to it, you are organised by it, by the central divine consciousness; one may say that the body is organised by it, but it is a *body*, not a soul. The mere fact of being organised by the divine spark does not make it a soul.

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...I must tell you that when it is fully formed, the psychic being has a distinct form which corresponds to our physical form. It is not altogether similar, but it has a definite form. Every psychic being is different from another — they are not all cut out, modelled to one pattern. They are different, each has an individuality, a personality. ...

This is what happens. Let us take a divine spark which, through attraction, through affinity and selection, gathers around it a beginning of psychic consciousness (this work is already very perceptible in animals — don't think you are exceptional beings, that you alone have a psychic being and the rest of creation hasn't. It begins in the mineral, it is a little more developed in the plant, and in the animal there is a first glimmer of the psychic presence). Then there comes a moment when this psychic being is sufficiently developed to have an independent consciousness and a personal will. And then after innumerable lives more or less individualised, it becomes conscious of itself, of its movements and of the environment it has chosen for its growth. Arriving at a certain state of perception, it decides — generally at the last minute of the life it has just finished upon earth — the conditions in which its next life will be passed. Here I must tell you a very important thing: the psychic being can progress and form itself only in the physical life and upon earth. As soon as it leaves a body, it enters into a rest which lasts for a more or less long time according to its own choice and its degree of development — a rest for assimilation, for a

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passive progress so to say, a rest for passive growth which will allow this same psychic being to pass on to new experiences and make a more active progress. But after having finished one life (which usually ends only when it has done what it wanted to do), it will have chosen the environment where it will be born, the approximate place where it will be born, the conditions and the kind of life in which it will be born, and a very precise programme of the experiences through which it will have to pass to be able to make the progress it wants to make.

I am going to give you quite a concrete example. Let us take a psychic being that has decided, for some reason or other, to enter the body of a being destined to become king, because there is a whole series of experiences it can have only under those conditions. After having passed through these experiences of a king, it finds that there is a whole domain in which it cannot make a progress due to these very conditions of life where it is. So when it has finished its term upon earth and decides to go away, it decides that in its next life it will take birth in an ordinary environment and in ordinary conditions, neither high nor low, but such that the body which it will take up will be free to do what it likes. For I do not tell you anything new when I say that the life of a king is the life of a slave; a king is obliged to submit to a whole protocol and to all kinds of ceremonies to keep his prestige (it is perhaps very pleasant, for vain people, but for a psychic being it is not pleasant, for this deprives it of the possibility of

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a large number of experiences). So having taken this decision, it carries in itself all the memories which a royal life can give it and it takes rest for the period it considers necessary (here, I must say that I am speaking of a psychic being exclusively occupied with itself, not one consecrated to a work, because in that case it is the work which decides the future lives and their conditions; I am speaking of a psychic being at work completing its development). Hence it decides that at a certain moment it will take a body. Having already had a number of experiences, it knows that in a certain country, a certain part of the consciousness has developed; in another, another part, and so on; so it chooses the place which offers it easy possibilities of development: the country, the conditions of living, the approximate nature of the parents, and also the condition of the body itself, its physical structure and the qualities it needs for its experiences. It takes rest, then at the required moment, wakes up and projects its consciousness upon earth centralising it in the chosen domain and the chosen conditions — or almost so; there is a small margin you know, for in the psychic consciousness one is too far away from the material physical consciousness to be able to see with a clear vision; it is an approximation. It does not make a mistake about the country or the environment and it sees quite clearly the inner vibrations of the people chosen, but there may happen to be a slight indecision. But if, just at this moment, there is a couple upon earth or rather a woman who has a psychic aspiration herself and, for some reason or other, without knowing why

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or how, would like to have an exceptional child, answering certain exceptional conditions; if at this moment there is this aspiration upon earth, it creates a vibration, a psychic light which the psychic being sees immediately and, without hesitation it rushes towards it. Then, from that moment (which is the moment of conception), it watches over the formation of the child, so that this formation may be as favourable as possible to the plan it has; consequently its influence is there over the child even before it appears in the physical world.

If all goes well, if there is no accident (accidents can always happen), if all goes well at the moment the child is about to be born, the psychic force (perhaps not in its totality, but a part of the psychic consciousness) rushes into the being and from its very first cry gives it a push towards the experiences it wants the child to acquire.

THE MOTHER

(*Questions and Answers*, 1950-51, pp. 124-129)

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Information Letter

The Mother withdrew from the physical body on November 17, 1973 at about 7.25 p.m. Her body was laid in Mahasamadhi on November 20. In last November (1975), on both these days there were meditations around the Samadhi in the morning for half an hour, and at the Playground in the evening from 7.25 p.m. On November 17, Ashramites and visitors also visited the Mother's room. On November 20, the films prepared by the Film Division, Govt. of India, on the passing of Sri Aurobindo and the Mother were shown.

NOVEMBER 24, the Siddhi day, was observed with meditation around the Samadhi in the morning and marchpast and meditation at the Playground in the evening. A visit to Sri Aurobindo's room was also arranged in the morning.

On DECEMBER 1, the dramatic section presented "Eric", a play by Sri Aurobindo. The day marks the 32nd anniversary of the Centre of Education.

On DECEMBER 2, the department of Physical Education displayed at the sports ground, the annual programme by Ashramites and the students of the Centre of Education. The programme included March past, Movements with flags, scarves and clubs, Boxing drill, Folk dance, Olympic gymnastics, Eurhythmics, Free rhythmic movements and Mass exercises.

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On DECEMBER 5 and 9, the Mahasamadhi days of Sri Aurobindo, there were collective meditations around the Samadhi in the morning and at the Playground in the evening. On the 5th, a visit to Sri Aurobindo's room was also arranged.

On DECEMBER 16, the Centre of Education began its new session with an early morning meditation in the Hall of Harmony, at the School.

NEWS FROM CENTRES & BRANCHES

The JAIPUR branch of the Society invited Prof. Sisir Kumar Ghosh of Shantiniketan to deliver lectures on the teachings of Sri Aurobindo at Kanodia College, Maharani's College, Department of English Literature of the University and at the University of Rajasthan. The branch also arranged the lectures of Dr. H. Maheshwari at the Philosophy Department of the University of Rajasthan, at Kanodia College and at Sanskrit College.

A meeting of the core members of the branch was held on October 20, on the occasion of the visit of Shri Kishorilal Dhandhania, Development Secretary, and Shri Tribhuwan Shukla, Regional Secretary (North Zone), where the following activities were proposed to be undertaken: (i) Talks on the teachings of Sri Aurobindo and the Mother be organised more frequently at various institutions in the state and at public meetings (ii) The message be carried to the people by personal

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contacts and by membership drive so that individuals could get regularly the literature, helpful for the practice of yoga in everyday life (iii) Different sections of the Society be opened, like Women's Wing, Youth Wing etc. (iv) Public and Government libraries be approached to purchase Aurobindonian literature and to subscribe to various magazines published from the Ashram (v) Articles be contributed to local newspapers now and then, giving the glimpses of the teachings of Sri Aurobindo and the Mother (vi) A circulating exhibition be maintained with photographs and quotations, and be sent to all schools, colleges, and other institutions throughout the state (vii) Funds be collected by arranging premier show of certain feature films (viii) Annual state conference of the members, centres and branches of the Society be held.

Shri Kishorilal also delivered a talk at the University of Rajasthan, where he explained that the Yoga of Sri Aurobindo is not an escape from life but an effort towards the perfection of life, individually and collectively.

At MATHURA, Sri Aurobindo Swadhyaya Kendra organised a three-day study programme at the Government Museum Auditorium, from November 6 to 8. Dr. H. Maheshwari gave talks on: *Yogamaya Jeevan* (Life of Yoga), *Adarsh Samaj ki Oar* (Towards Ideal Society) and *Shiksha ka Sachcha Swarup* (True Form of Education). A study of the book *The Mother* was also undertaken. The local R. C. A. Girls Degree College invited Dr. Maheshwari for a talk to their students

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and staff members. He was also invited by the Women's Training College, Dayalbagh (AGRA) where he delivered a talk on "Sri Aurobindo's Views on Education".

At MADRAS, Sarala Art Centre presented a ten-day exhibition of the latest creations from "Auroville Designs" in educational toys, tropicane furniture and lotus relief paintings, at Taj Coromondel Hotel. Justice S. Suryamurthy, Judge, High Court, Madras, inaugurated the function, and Mr. William Netter, Auroville Designs, presented the salient features of the Designs.

At RANCHI, Sri Aurobindo Study Circle, the Ranchi branch of the Society, celebrated its 21st anniversary, where Dr. H. Maheshwari gave a talk on the teachings of Sri Aurobindo and the Mother.

At SANTIPUR, Sri Aurobindo Society Centre has started a lecture-series in Bengali, on the works of Sri Aurobindo and the Mother. Shri J. B. Roy, Headmaster, Kanchrapara Polytechnic High School, conducts the study classes on Sundays. The interest of the public in this lecture-series is found to be increasing.

The HANAMKONDA Centre (A.P.) organised two talks by Dr. Manmohan Reddy at Government College, Hanamkonda and at A.V.V. College, Warangal, on "Sri Aurobindo's Theory of Evolution" and "Integral Yoga of Sri Aurobindo" respectively. The talks were followed by questions and answers and meditation.

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At the 3-day conference at Convention Hall, Cleveland, OHIO (U.S.A.), from October 25 to 27, sponsored by the Greater Cleveland Foundation, International Women's Year Congress, the MATAGIRI Centre presented a slide show on Auroville and Ashram and exhibited the works of Sri Aurobindo and the Mother.

At the 2nd General Assembly of the World Future Society, held in WASHINGTON D.C., from June 2 to 5, some panelists and the conference audience considered the social, cultural and spiritual foundations of Auroville, and highly appreciated the fact that Auroville is an operative, living reality.

At a conference held at LINDISFARNE (U.S.A.), led by Dr. Beatrice Bruteau, author of "Worthy is the World", Mrs. Louise Forest of the Sri Aurobindo International Centre in New York, presented excerpts from the works of Sri Aurobindo and the Mother.

Le Centre Sri Aurobindo, Montreal, CANADA, celebrated its tenth anniversary. Among the other interesting things in her report, the founder of the centre, Madeleine Gosselin, said: "It is heart-warming to see that many youngsters are interested, especially students from age 13 to 20, who come at least once a month from out of town to spend an hour or two at the centre, listen to the Mother's *Entretiens*, Sunil's music and talk with us. We always close these meetings with a meditation." The centre is growing fast and has various activities.

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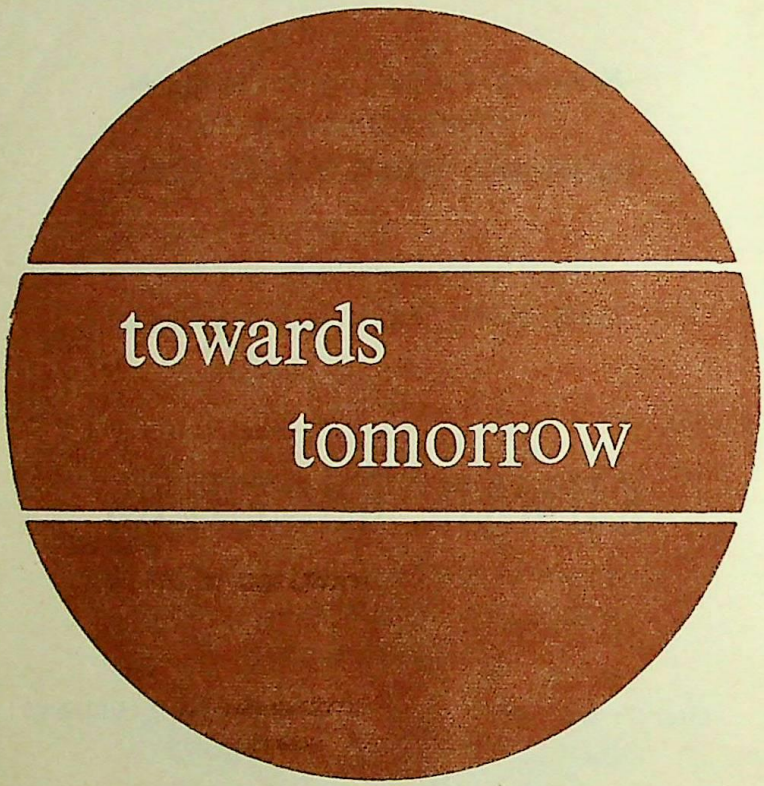
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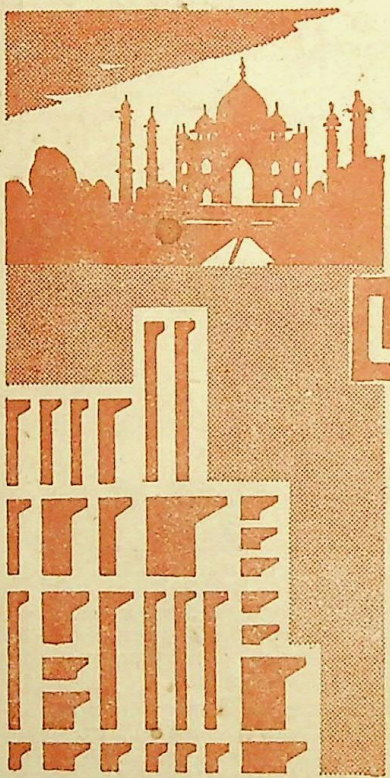
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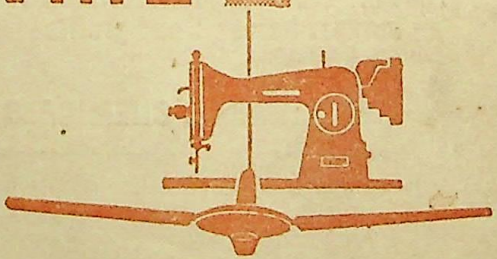
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